CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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The Minor Review.

ART. 10.—*A Sermon preached at Cohasset, on the morning of Lord's day, November 9, 1823. By Samuel Deane, pastor of the Second Church in Scituate. Published at the request of the audience.*

FROM the words of Matthew vii. 7, Mr DEANE discourses on the subject of *devotion*. His purpose "is to define devotion,—to point out the manner in which true devotion is to be exercised,—to shew how it has been exemplified by the most approved patterns of piety,—and to name some of its advantages and rewards."

All these he accomplishes well. He gives a short and correct account of the foundation of devotion, as containing a ready acknowledgement of God, and a pious conviction of our entire dependence. He would have us understand that devotion is not any single good thought or act, but a habit of soul, by which God is recognized as All in all. Also, that it is capable of education and advancement, by which we may grow in favour with God. One rapturous wish, or one virtuous deed, or a deep shuddering of terror, are not devotion. It is a well defined conviction,—a calm, steady principle,—resting on the "good pleasure" of God.

The author then pertinently asks,

"Who then is the devout man? It is he, who, filled with the sentiments above described, waits upon God, in every step of life, in every crisis, and every change. It is he, who, when surrounded by prosperity, suffers not his heart to be insensible to the hand which has supported him, and prospered his labours. It is he, who, when adversity comes, can perceive how kindly God is thus teaching him to be humble. It is he, who loves the quiet of religious retirement, and delights, too, in the congregation of solemn and rational worshipers. It is he, who duly appreciates the wonderful changes which Jesus Christ has introduced into the condition and prospects of the human race,—who feels the immense obligation which he owes to remember and honour the Saviour, in the best possible manner, by hearing his words and doing them. In fine, it is he, who always looks to God for his destination,—longs to know him better,—to love him more perfectly,—to reverence his Son more truly,—and to become worthy of a far more perfect union with them hereafter."

The manner in which devotion is to be exercised includes, as the author thinks, a rejection of the idea of God, as an arbitrary ruler, an austere judge, and a hard taskmaster; and embraces a view of God, as the friend of his offspring, who wishes they should be made happy by becoming virtuous, and whose punishments must ever be according to that mercy which in him is from everlasting to everlasting. True devotion looks to God as willing to forgive the penitent in Christ Jesus. Another manner of exercising devotion is by "habits of holy thought." This gives a colouring to every thing that is seen. Whether the Christian looks upon the beautiful world, in the midst of which he is placed; or surveys the magnificent heavens by which his head is encircled, or contemplates himself, or studies the frame and doings of society, its principles and tendencies,—in all he sees God acting in wisdom and benevolence.

The author here inserts a guard against devotion's becoming wild and irrationally rapturous. The mind may be elevated, but it should be upborne on the supports of the Gospel.—Paroxysms in the moral, are worse than paroxysms in the animal constitution. Nor can a state of high devotional feeling be long sustained. The assembled glories of heaven cannot be *continually* looked upon. The visions are to be revealed only to the glances of the pious eye. We turn away with distrust from the person who tells us, that his eyes are immoveably fixed upon the powerful light of the Sun of Righteousness; our temperature varies, our body is sometimes weak, and this "gives a light or a shade to our devotions." A thousand varying circumstances may give direction to *our* thoughts, and furnish altars for our prayers, where *others* would be unmoved. "The fields of nature, providence, and grace are open wide for the Christian to select his pious walks. He cannot course them all at once; he must pursue this, and then, after relaxation, another and another. He cannot gather and enjoy all the fruits at one overburdened harvest; he must taste the pleasures of one intellectual feast, and after a season, return with a keener relish to another."

The author cites as examples of piety, Abraham, Moses, and Elijah, who were "leaders of devotion in other times." When Israel was cold and insensible, these holy men kept "alive the fire upon the altars of the One Spiritual Divinity." The Centurion is another example, whose "prayers and alms ascended as a memorial before God;" and the Apostles and first disciples, whose language in every effort was "having obtained help of God." The Son is cited as the highest example, whose whole history was one of devotedness to God,—whose sole purpose was "always to do those things which were pleasing to the Father," and whose prayer of resignation always breathed, "not my will, but thine, be done."

The remarks on the *manner* in which this spirit was exemplified, indicate the same continued good sense. He shows that the ostentation, which is sometimes found in devotion, is the most abhorrent thing on earth. Does Jesus command prayers at the corners of the streets? No; he sends the worshipper to his closet, and commands even that he shall shut the door.

The next important remark is, that the apostolic manner was "always guided by a spirit of love, peace, and *good will to men*." Did Jesus or his disciples approach the sacred presence of the Most High, to eulogize themselves or to decry their opposers? For obvious reasons we ought to give the rebuke of Jesus. When James and John saw, that the Samaritans would not receive Jesus, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. The correct sentiment which follows, we give entire:

"In mentioning our fellow-men in our devotions, we should always be filled with kindness and charity, because we know not their hearts. O it is possible, under a pretence of praying for our fellow-christians, to curse with more than a Balaam's bitterness. Perhaps there may be certain Christians, whose speculative sentiments differ from our own, but whose morals are irreproachable; now the most angry curse we could utter might consist in making public appointments to pray for their conversion. Out of the same mouth may proceed blessing and cursing, and in this instance with one and the same breath."

The author again hints at the "intemperate ardour which debases and corrupts devotion," and affirms that nothing of the kind is found in the Scripture patterns of piety. He adduces a contrast between the "loud clamours of ignorance and superstition, and the calmness of heartfelt devotion;" and were it not for such contrast, we should strongly object to its introduction. "It is the scene of Elijah and the priests of Baal." "*The priests of Baal called on his name from morning till noon; and they cried aloud and cut themselves after their manner, with knives and lancets, till the blood gushed out; but there was neither voice, nor any answer, nor any that regarded.*" In a word, there was no effect produced, but the panic which their own distracted cries occasioned. But, on the other hand, Elijah deliberately repaired to the altar, and calmly looking up to heaven, said, *Lord God of Abraham, Isaac, and Jacob, let it be known this day that thou art God in Israel.* Then the response from heaven was not to be mistaken.

The Sermon closes with enumerating the advantages of devotion:—that it makes us acquainted with God; it elevates our affections to Him, and fits us for heaven. It expands and invigorates our social virtues, and tunes the chords of christian sympathy. It affords a refuge in adversity; and makes us walk the waves of this troublous world with faith unsinking. It is a source of the purest pleasure, for it is always the seeking of good, and it is (to use the happy expression of the Sermon) "a place of refuge which stands open day and night." Devotion is the best nurse of youth, the safest guide of middle life, the cheering companion of old age, and the only comforter of the solitary and bereaved.

We have read this Sermon with sustained interest, and deem it judicious and christian. We have been particularly gratified to find devotion spoken of as a cheerful and exhilirating exercise and affection. Surely, it is so. Surely, it is time to be done with calling *that* devotion, which buries itself in a cloister, and wears its saddened face, and utters its tomb-like accents, and clothes itself in sackcloth to be seen of men. True devotion is as far from these as the poles are asunder. Devotion is cheerful, and friendly; and there is no sight more delightful on earth, than the humble and pious Christian, maintaining that buoyancy of spirit, generosity of heart, and engagedness of sympathy, which so well recommends religion to the young.

We expected to find *family devotion* spoken of in this Sermon, because we deem this an all important trait in a Christian's character. What is there, which so soon and so effectually imprints Christianity in the hearts of the young, as stated family prayer? There are no sacrifices, which ascend to heaven, more grateful to God, than those which are laid on the family altar. The morning and evening devotions ought never to be omitted. There never need be such a rush of worldly cares as to prevent this sacred, this delightful service. The busiest and most efficient families in our community find time for this daily pleasure; and where it is neglected, the reason, we fear, is to be found in the *heart*. Let it then no longer be the reproach of our community, that the kind Father of all the families on earth is forgotten in these social circles. That person is criminally thoughtless, who lets the morning open in its glories upon him, and unroll its splendours before him, and yet never offers a syllable of thanksgiving to Him, who has kept him during the night-watches; and equally is he to be condemned, if, when evening draws around him its curtains of darkness, he acknowledges not the preserving power and the bountiful hand of God, and asks not a continuance of such undeserved beneficence. Ask those who have always been worshippers of God, in their families, if they have found it irksome? They will tell you that the moments of best enjoyment they have felt on earth, have been when they are clustered around the family altar. H. B. C.

RABBI JUDAH MONIS.

The following account of Judah Monis is from Dr Dwight's Travels, vol. i. p. 324. It has come to us through the London Jewish Expositor for January:

"In the cemetery of Northboro' is the grave of a Mr Monis, originally a Jewish Rabbi, afterwards converted to Christianity, and established in Harvard College as an instructor of the Hebrew language, the first who held this office in that seminary. Upon the loss of his wife he resigned his place, in the year 1761, and spent his remaining days with his brother-in-law, the Rev. Mr Martyn, minister of Northboro'. Mr Monis was well skilled in the Hebrew language, and had made considerable progress in other branches of learning. He left one volume of religious discourses, which I have seen, addressed chiefly to the people of his own nation.—They are solemn, impressive, and, when considered as written by a man originally a Jew, affecting. At his death he left between five and six hundred dollars for charitable uses, a principal part of which was destined as a fund for the relief of the widows of poor clergymen.

"The following epitaph is inscribed on his tombstone—

Here lie the remains of
Rabbi JUDAH MONIS, M. A.
Late Hebrew Instructor
at Harvard College, in Cambridge;
in which office he continued forty years.
He was by birth and religion a Jew,
but embraced the Christian faith;
and was publickly baptized
at Cambridge, A. D. 1722;
and departed this life April 25, 1764,
aged eighty-one years, two months,
and twenty-one days.

—

A native branch of Jacob see,
Which once from off its olive broke;
Regrafted from the living tree,*
Of the reviving sap partook.

From teeming Zion's fertile womb,†
As dewy drops in early morn;‡
Or rising bodies from the tomb,§
At once be Israel's nation born.

"Mr Monis is a very uncommon, if not a singular instance of conversion from Judaism to Christianity; of candour yielding in spite of the prejudices of a bigoted education, and the powerful influence of bigotry to the light of evidence and the force of truth. Several Jews have embraced Christianity in this country and elsewhere, but Mr Monis was a man of learning, distinguished among his own people, and possessed of the honourable character of Rabbi. His mind, therefore, was obliged, in its progress towards Christianity, to encounter and overcome that unchanging enemy to truth, that prime auxiliary of error, the pride of self-consistency. Of the sincerity of his conversion there is no doubt. Beside the proof exhibited by an unblemished Christian life, both Christians and Jews agreed in acknowledging his sincerity; the Christians by their general respect for him, and the Jews by their hatred and obloquy."

* Rom. xi. 17, 24. † Isa. lxv. 8.
‡ Ps. cx. 3. § John v. 28, 29.

PULPIT ELOQUENCE.

The Abbe Maury, in his Principles of Eloquence, speaking of the importance of avoiding "egotism of style," remarks:

There are occasions, however, when an orator becomes himself the subject of an argument, which interests the public, and when he may speak of himself, without being personal. Where can I find a better example to illustrate this precept, than in the following passage of Fontenelle, in his treatise, "on Happiness;"—(a work written with distinguished and vast precision)—"It is necessary first of all, to investigate the pretensions of that which boasts of contributing to our happiness. Wherefore is this dignity I am pursuing so necessary for me? It is so that I may have the preeminence before others.—But wherefore should this be necessary? That I may receive their respect and homage.—But of what service to me is this homage and respect? They will very much caress me.—But in what estimation can I hold those caresses, which are paid to my dignity, and not to myself?"

In thus making application to himself of a general maxim, the christian orator reasons in the name of his auditory. All other egotism is forbidden him.

MAXIMS AND REFLECTIONS.

BY DR JORTIN.

Bacon says, "If St John were to write an Epistle to the Church of England as he did to that of Asia, it would surely contain the clause, *I have a few things against thee.*" I am not quite of his opinion; I am afraid that the clause would be, "I have *not a few* things against thee."

Great abilities and a fawning temper seldom meet together; and they who *deserve* favors are not made to *beg* them.

Flatterers are as mean and sordid as they are mischievous. To them might be applied the Levitical law—*Every creeping thing is unclean, and shall be an abomination.*

CONSCIENCE.

Among the excellent Essays of Lord Clarendon, there is one on *Conscience*, which contains many admirable sentiments, expressed with great point and spirit. After a few observations on the word conscience, in which he states that the word is not to be found in the Old Testament, he proceeds with the following remarks;

Conscience seems to be the proper and natural issue of the Gospel, which introduced a stricter survey of the heart of man, and a more severe inquisition into the thoughts thereof, than the law had done. He who could not be accused by sufficient witnesses to have violated the law, was thought to be innocent enough; but the gospel erected another judicatory, and another kind of examination, and brought men who could not be charged by the law, to be convicted by their own conscience; and therefore St Paul, in his justification before Felix, after he had denied all that the Jews had charged him with, and affirmed that he had broken no law, added, "And herein do I exercise myself, to have always a conscience void of offence toward God and toward men," (Acts xxiv. 16.) his behaviour was so exact, that he did not only abstain from doing any man wrong, but from giving any man a just occasion to be offended with him. It is a calamity never enough to be lamented, that this legitimate daughter of the gospel of peace should grow so prodigiously unnatural and impetuous, as to attempt to tear out the bowels of her mother, to tread all charity under foot, and to destroy all peace upon earth; that conscience should stir men up to rebellion, introduce murder and devastation, license the breach of all God's commandments, and pervert the nature of man from all christian charity, humility, and compassion, to a brutish inhumanity, and delight in those acts of injustice and oppression that nature itself abhors and detests; that conscience, that is infused to keep the breast of every man clean from encroaching vices, which lurk so close that the eye of the body cannot discern them, to correct and suppress those unruly affections and appetites, which might otherwise undiscerned corrupt the soul to an irrevocable guilt, and hath no jurisdiction to exercise upon other men, but it is confined within its own natural sphere; that this enclosed conscience should break its bounds and limits, neglect the looking to any thing at home, and straggle abroad and exercise a tyranical power over the actions and the thoughts of other men, condemn princes and magistrates, infringe all laws and order of government, assume to itself to appoint what all others shall do, and out of tenderness to itself exercise all manner of cruelty towards other men: I say that this extravagant presumption should take or claim any warrant from conscience, is worthy of the anger and indignation of all Christians, and of a general combination to reclaim and bind up this unruly, destroying, ravenous underminer and devourer of souls. The apostle, when he prescribed the light to walk by, in the dark times of infidelity, ignorance, and persecution, knew well enough how unlimited the fancy and pride and covertures of the heart of man were; and therefore he takes all possible care to establish the power and jurisdiction of kings and magistrates, and obedience to laws under the obligation of conscience, and required subjection to all those, not only for wrath (for fear of punishment) but for conscience sake; and the same apostle thought it a very necessary prescription to Timothy, that he should keep his diocese to the "holding faith and a good conscience, which some having put away, concerning faith had made shipwreck;" that is, some men, by departing from the rules of conscience, by the suggestions of faith and religion, they made shipwreck of that faith and religion which they meant to advance. Conscience is the best bit and bridle to restrain the license and excess which faith itself may introduce and give countenance to; conscience can never lead us into any unwarrantable and unjust action; but that it is not enough, he whose conscience does not check and restrain him from entering into actions contrary to God's commandments, may reasonably conclude that he hath no conscience, but that he lies under temptation which cannot prevail without laying the conscience waste, and rooting out all that God hath planted there; and a man may as reasonably pretend to commit adultery out of conscience, as to rebel or resist lawful authority by the obligation of conscience; and they who think themselves qualified for the latter by that impulsion, can never find reason to subdue a strong temptation to the other.

ON THE DEATH OF YOUNG CHILDREN.

Ephemera all die at sunset, and no insect of this class has ever sported in the beams of the morning sun. Happier are ye, little human ephemera! Ye played only in the ascending beams, and in the early dawn, and in the eastern light! Ye drank only of the prelibations of life, hovered for a little space over a world of freshness and of blossoms, and fell asleep in innocence, ere yet the morning dew was exhaled! *From the German of Rechter.*

CHRISTIAN REGISTER.

BOSTON, FRIDAY EVENING, MARCH 26, 1824.

INQUISITION. By late arrivals from Europe, we learn that the Pope has formally refused to sanction the re-establishment of the Inquisition in Spain; as being a Tribunal incompatible with the present enlightened age.

It must be highly gratifying to every friend of humanity, to find that this most horrid institution is at length abandoned by the very authority in which it originated. It would have been in some respects more agreeable, at least so far as the present Pope himself is concerned, if, instead of acknowledging that he was compelled to its abandonment by the Spirit of the Age, —he could have said that he refused to sanction its re-establishment from a sense of the dreadful iniquity and cruelty of its character, as well as of its inadequacy for the accomplishment of its avowed purpose.— Had this been the real and only ground, however, on which he opposed it, we should have had no security against its future establishment, under some less amiable and enlightened Pontiff. As the case now is, we perceive that the day is for ever gone by, when an institution so truly odious and infernal may be tolerated. The spirit of the age,—the free, enlightened and constantly improving spirit of the age, which bears down in its progress all the oppressive and barbarous institutions of the days of ignorance and darkness,—has set up an everlasting barrier against a return to the bigoted and cruel practices of those periods.

The Inquisition was first instituted in the year 1200 by Pope Innocent III. It was not introduced into Spain until about the year 1231. It is represented as having been conducted in that country, with great activity and intolerance till 1481, when the Modern Inquisition as it is called, was established, under the direction of the Inquisitors General, and a large number of subordinate officers. This change took place in the reigns of Ferdinand V. and Sextus IV. Between the years 1481 and 1820, the victims of the Inquisition in Spain were as follows:—

Burnt alive, - - - - - -	31,658
Burnt in effigy, - - - - -	18,049
Condemned to the galleys or to imprisonment, - - - - -	288,214

The whole number therefore who fell victims to the Inquisition in Spain, between 1430 and 1820, was 340,921. This, let it be remembered, is the amount of the iniquitous proceedings in only one country. How truly appalling must the number of sufferers appear, when we consider that the same horrible institution was in operation in Sicily, Sardinia, Flanders, the Canary Islands, South America, and the Indies! We, who are beyond the reach of the malignant fangs of this monster of cruelty, are unable properly to estimate the dreadful sufferings it has inflicted on millions of honest and innocent persons. We hear of it at a distance, and are so shocked by the detail of its cruelties that it seems to us a business of romance, and not a reality. This is the institution which the Bishops of Spain are wishing to have re-established in Spain in 1824! and which we perceive the Pope has the good sense and humanity to refuse, to their great mortification and chagrin.

BIBLE KNOWLEDGE SOCIETY. By the following article from the last Boston Recorder we are led to suppose that a deep and extensive plan is laid for forestalling the religious sentiments of the young, and for giving eclat and strength to party:

"*Bible Knowledge Society.*—A correspondent of the New-York Observer, proposes the formation of a *Bible Knowledge Society*, which has been the subject of conversation and correspondence in several of the states. He suggests that its precise object might be to devise, recommend, and carry into effect, the best means of rendering all ages, but especially the young, intimately acquainted with the pure truths of Divine Revelation. The outlines of these measures might be such that the friends of evangelical truth, of different denominations, could cordially unite in them."

It will be readily perceived that the rendering the *young* "intimately acquainted with the *pure* truths of divine revelation," means the grounding them well in the dogmas of Calvin. No one could more heartily rejoice than we should, in any measures that would really make our youth more intimately acquainted with the *pure truths of divine revelation*. But when it is recommended that the outlines of these measures should be such as would suit a particular class of men, (the "evangelical," or Calvinistic) of all denominations, we perceive at once that it is not what we should deem the *pure truths of divine revelation* that they would be most likely to be made most acquainted with. For ourselves, we think it a business of no trifling importance that parents should look well to the kind of instructions which their children receive from those who pretend to so great concern for their improvement in religious knowledge, and who are so ready to volunteer their services in the work. We have, however, no doubt of the general good intentions of many of those who forward these plans,—though we have something more than doubts of the soundness and salutary tendency of the religious views which they embrace, and which they would undoubtedly feel bound to inculcate. We are entirely persuaded that more of the scepticism of the present day, and especially of the loose and destructive principles that prevail with our young men respecting the retributions of another life, have arisen from the disgust that has been taken at the extravagant and revolting doctrines of Calvin which were early instilled into their minds, than from any other cause. They are ready to fly to any thing, however unphilosophical, or even unscriptural, we had almost said,—if it do but give them a refuge from the unreasonable and appalling views they had been taught to entertain of God and another life, and of the moral nature and prospects of man. Or, if they have too much good sense and honesty either to misunderstand or pervert the plain language of scripture,—they think themselves reduced to the necessity of rejecting revelation altogether, on the principle that its teachings, (if it teaches Calvinism, as they have been led to suppose) are in direct contradiction to the plainest dictates of natural religion. And they settle down in the misery of a cold and cheerless scepticism. For a powerful illustration of this subject, our readers are referred to the fourteenth, fifteenth and sixteenth chapters, but particularly the *sixteenth* of the Recollections of JOTHAM ANDERSON.

"A CHRISTIAN SPIRIT." In a little article in the last Boston Recorder, headed "*A Christian Spirit*," is given an anecdote of the Catholic Bishop of St Louis, highly favourable to his character as a faithful christian minister. Mr Pixley, a missionary among the Osage Indians, by whom the anecdote was given, was unable to resist the influence of what he learnt of the Bishop, in liberalizing and enlarging his views. He gives the following evidence, that notwithstanding all his prejudices, a ray of charity had found its way to his heart:—

"Were we," says he, "to acquire a better knowledge of the feelings and practice of others, instead of ascertaining their sectarian notions—were we to exercise less prejudice and more freedom of communication, perhaps we should find that some of them at least are *workers together with us*."

These are truly christian sentiments and may be applied not only to Roman Catholics but to every name and sect of Christians. He who cherishes these views and sentiments as he ought will find it impossible to treat a christian brother with harshness and severity, because he speculates differently about the Trinity, and a few other unessential particulars of belief. It is a narrowness of mind altogether unworthy a *Christian*, particularly of this enlightened age, to suppose that all who differ from us are either dishonest, or wilfully and obstinately in error; more especially if by this dissent (as is the case among us with those called *liberal*) they expose themselves to suspicions, losses, and obloquy.

LONDON JEWS SOCIETY. The London Jews Society has seventeen missionary agents under its direction.— In Holland, the agent is Rev. A. S. Thelwall, who resides chiefly at Amsterdam. He states that the prejudices of the Jews in that country against christianity are gradually diminishing. In Germany the society has four agents, the principal of whom is Mr J. D. Mar c, a converted Jew, who resides chiefly at Frankfort.— The Rev. A Tholuck, a professor in the University of Berlin, is agent in Prussia. He has established a periodical work in Germany, similar to the Jewish Expositor, and entitled "The Friend of Israel." In Poland the agent is Rev. Alexander M'Caul, who is assisted by five others in different parts of the country. The accounts from thence are said to be very encouraging. In Italy there are two agents, one of whom is the Rev. Geo. Neat, an English Clergyman, whose residence at present is Leghorn. In Palestine the agent is Rev. W. B. Lewis. In India, Mr Michael Sargon, a converted Jew, is employed by the Society as a schoolmaster at Cochin.

The Rev. Mr Tholuck, agent of the Society in Prussia, having spent some time with Count Von der Recke, principal of the Jewish establishment in Germany, states that the Count appears to be excellently fitted for the business in which he is engaged. He takes correct views of the character and wants of those Jews who offer themselves to his protection, and knows how to deal with them accordingly. The Count is decidedly averse to employing the Jews as Missionaries.

The AMERICAN SOCIETY for Ameliorating the Condition of the Jews have hired a large mansion with three acres of land, about three miles from the city of New York, for the reception of such christian Jews as may see fit to emigrate to this country. This we understand is intended as only a temporary accommodation.

BURMAH MISSION. The principal, if not the only Missionary on this station is Rev. Adoniram Judson, a Baptist. Mr Coleman and Mr. Wheelock, who went from this country to join Mr Judson, are both dead. Mr Judson has completed the translation of the New Testament into the language of Burmah. Instead of immediately entering on the translation of the Old Testament, he has made an epitome of it, in twelve sections, with the following title;

"Adam; Noah; Abraham; Moses; David; Psalms, consisting of the prophecies concerning the Messiah; Kings; Isaiah, consisting of extracts from Isaiah and contemporary prophets; Jonah; Babylonish captivity; Daniel, consisting of the whole eight first chapters, and extracts from the four last; after captivity, including extracts from the three prophets of that period; and an appendix, containing a sketch of the countries of Palestine, the government and religious sects, at the time of Christ, and closing with a word concerning the destruction of Jerusalem, the present state of the Jews, and the final restoration."

The whole makes only a small pamphlet. Mr J. states that it is received with eagerness by his converts. Mr J. represents Burmah as a healthy part of the East. The liver complaint which he calls "that scourge of India," is scarcely known. Mrs Judson is the first foreigner whom he has known to be affected by it there.

It is stated in the New York Religious Chronicle that in the tenth ward of that city, estimated to contain 1200 inhabitants, 300 families were found destitute of the bible.

A BENEVOLENT SOCIETY has been in existence in New York for 20 years, entitled the "Widows Society." There are 216 widows, and 571 orphans now dependent on the Society.

The First Congregational Society in Falmouth, Mass. has invited the Rev. Benjamin Woodbury, to become their pastor, for from one to five years.

SENECA MISSION. A mission, some time since established among the Seneca Indians, has been lately broken up by order of the Judge of that district, (the law of that state making it his duty so to do) on complaint of the pagan Indians. A school of about thirty children was in successful operation, and about one hundred persons usually attended the Sabbath exercises. We know nothing of the character of the missionaries, but if it was as it should be, their removal seems to us to have been not only unnecessary, but criminal, on the part of the first promoters of it. It was the duty of the Judge to execute the law; but we presume that it could never have been intended by the framers of that law, that it should be extended to a peaceable missionary establishment. We should probably disapprove, as decidedly as any opposers of these missions, the peculiar doctrines inculcated by these missionaries; but notwithstanding the evils arising from erroneous doctrines, we are far from supposing that the missions, while conducted on the principles lately adopted by Mr Kingsbury and others, are not on the whole an important benefit to the natives; and those who think it a duty to engage in them, certainly ought to be protected in the exercise of their benevolence.

The Agent of the American Colonization Society intends to make arrangements for collecting contributions in the various churches, on the 4th of July next for the benefit of that Society.

In the last number of the CHRISTIAN, an able and interesting religious newspaper, lately established at Philadelphia, we have the following extract of a letter to a gentleman in that city, from his friend in London, dated February 16, 1824.

"Last Sunday was a most interesting day to the Unitarians of this city. Mr Fox's* new chapel in Finsbury Square was opened, and seldom has such an assembly of Unitarians met together. The chapel was crowded completely within, and surrounded by great numbers without, and many were obliged to depart unsatisfied; but those who heard him were charmed with his eloquence. Mr Fox is extremely popular and well does he deserve to be so: for he is an excellent man as well as a great orator. There is an article† in the New Monthly Magazine of this month, comparing Mr Fox to Mr Irving, much to the credit of the former. Mr Irving still continues to attract the great and the mean, the fashionable and the unfashionable, the religious and the irreligious: he is certainly a wonderful man, but whether he will do good to the community is yet to be tried. I was in town yesterday and went to Mr Fox's chapel. It is very interesting to see such an immense Unitarian assemblage. The aisles were full, and the seats filled to the utmost. They begin already to talk of building fresh galleries. At Hackney they are likewise talking of enlarging the galleries, as those who wish for seats cannot be accommodated."

* *This Gentleman is the Rev. W. J. Fox, from whose writings we have formerly given copious extracts.*

† "*Mr Fox, a dissenting minister, a fluent speaker, with a sweeter voice, and a more animated and beneficent countenance, than Mr Irving, who expresses himself with manly spirit, and is the darling of his congregation.*"—New Monthly Magazine, Feb. 1824.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

Letters on the Trinity.—No. 3.

My dear friend,

In pursuance of the plan marked out in these letters, I will now proceed

Thirdly, to inquire what Jesus and his Apostles teach concerning the HOLY GHOST, the third *person*, as Trinitarians term it, of the trinity. Matthew states, (chapter i. verse 28) "She [Mary] was found with child of the *Holy Ghost*." This is explained by Luke, chap. i. verse 35, "And the angel answered and said unto her, The *Holy Ghost* shall come upon thee, and the power of *the Highest* shall overshadow thee; therefore also that *holy thing* which shall be born of thee, shall be called the Son of GOD." It was declared by John the Baptist, Jesus "shall *baptize* you with the *Holy Ghost*, and with fire;" it was said he should be *filled* with the *Holy Ghost;* the *Holy Ghost* descended in a bodily shape, like a dove, upon him. Jesus instructed his disciples to *baptize* in the name of the Father, and of the Son, and of the *Holy Ghost;* he assured his apostles that the *Comforter*, which is the *Holy Ghost*, whom the Father would send in his name, would *teach them all things*, and bring all things to their remembrance. When Jesus commissioned his disciples, it is said "he *breathed* on them, and saith unto them, Receive ye the *Holy Ghost*." After the ascent of the Saviour, his apostles are said to have been *filled* with the Holy Ghost; the gifts of the Holy Ghost were *poured out* on the Gentiles; the Holy Ghost *witnessed* in every city; it said, Separate me Barnabas and Paul,— It seemed good to the Holy Ghost,—Grieve not the Holy Spirit of God, &c. Texts might be multiplied, but it is unnecessary; the above show the manner in which this AGENT is alluded to in the *gospels;* for it should be remembered that the term is not found in the *Old* Testament.

The Holy Ghost, or Holy Spirit, is deemed to be a *personification* of God's miraculous agency in primitive times. In the age of the apostles, extraordinary and miraculous powers were given to the converts, such as the gift of tongues, &c. to confirm *them* in the new faith, and to afford to *others* demonstration that they spake as they were taught of God. If by Holy Spirit, then, we understand the POWER OF AGENCY of God, a solution is had of all the texts wherein the term Holy Ghost (or *Spirit*) is used. And so far from according with the notion of a three fold Deity, this reading will strengthen the interpretation given of other texts adduced in proof of the deity of Jesus Christ. The advocates of the trinity have experienced great difficulty in their proofs of the *deity* of the Holy Spirit. They have usually confined themselves to an attempt to prove the deity of the Son of God. But it is incumbent on them to show conclusively that the Holy Spirit is *a person* in the three fold Deity, equally with Jesus Christ, in order to support the doctrine of *three persons* in one God.

Having given what I call the *obvious* meaning of the Scriptures in relation to the Father, the Son, and the Holy Spirit, it is proper to notice the *mystical* or *hidden* import of texts, which are supposed by Trinitarians to support the doctrine of the trinity. Instead of quoting and replying to all of them, I shall select *a few* of the most remarkable, and these not the *weakest*, but those that have been considered irrefragible and conclusive. To observe something like *method*, I shall arrange them under appropriate heads, and endeavour to give them a candid examination. It is necessary only to notice the principal texts that are generally adduced to support the *deity* of JESUS CHRIST and the HOLY SPIRIT; and my selection will be chiefly confined to those relating to our Saviour, inasmuch as those referring to the Holy Spirit are weaker, there not being (as a late writer observes) *one* solitary ascription of praise to the Holy Ghost, in the New Testament; and destroying the argument for the deity of *one* of the *three* persons, is destroying the argument for the *doctrine* itself.

1. *The magnificent terms applied to the predicted* MESSIAH *by the prophets of the Old Testament.*

"For unto us," says Isaiah, (chap. ix. verse 6) "a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the MIGHTY GOD, the EVERLASTING FATHER, the Prince of Peace." It is necessary to remark but upon two of these terms, as the others indicate nothing, all will allow, at all inconsistent with the Unitarian view of the Saviour. It is not denied that the terms *Mighty God* and *Everlasting Father* are applied to Jesus Christ by the prophet. The question then is to ascertain their *meaning?* Scripture must be compared with Scripture, to learn its meaning. It is true, we are bound to believe unhesitatingly whatever truth is revealed in the Bible. A single text, or word, is sufficient for any fact that God sees fit to reveal to us. If He has spoken it, and revealed it, it is our duty to receive the truth with humility and readiness of mind. But God will not *contradict* himself; there is a beautiful harmony in all his *works*, and in his *word*.— Neither have uninspired prophets or apostles spoken discordantly. Their declarations are *one* harmonious system, and it is human imperfection, short-sightedness, and prejudice, that occasion misapprehension, wrangling, and systems. If it were difficult to *reconcile* the above terms with what Jesus said of himself, and what his contemporaries said of him, we might rest in doubt or ignorance of their meaning, without endangering our salvation. To us they would be *concealed*. And if the apparent meaning was contradictory to the *tenor* of Scripture (strongly as they might assert the deity of Christ) it would be our duty to hold to the current of Scripture, and not relinquish the great body of the Bible to believe the apparent meaning of a few texts. No one will deny the correctness of these observations, as general truths, and it is presumed no one will question their correctness as applied to the terms under consideration, and similar terms, applicable to our Saviour, in the New Testament.

But we are not reduced to the alternative above suggested, although I contend that the *tenor* of Scripture unequivocally declares the inferiority of Jesus to the Father, not in his human nature merely, but essentially and in his complete being. There is nothing unharmonious between the passage in Isaiah and the New Testament. The terms can be *explained* (not tortuously) in accordance with the Unitarian belief of the subordination of Jesus to God. I say then it was the idiom and peculiarity of the Hebrew language (I judge so from the English translation, which it is acknowledged is in general faithful) to indicate the importance of the message by the *name* of the messenger, as if a sovereign should give his own name, or title, to a select ambassador, who was clothed with unlimited power: Exodus vii. 1, "And the Lord said unto Moses, see, I have made thee *a God* unto Pharaoh."—Matthew i. 23, "They shall call his [Jesus] name *Emmanuel*, which, being interpreted, is, *God with us*." This text is adduced (notwithstanding it is one of those usually selected to prove the deity of Jesus Christ) because no Trinitarian will contend that it *necessarily* implies that Jesus is the Supreme God; and as it illustrates the idiom before-mentioned, of the language in which the Old Testament was first written. The title *God* is used in a subordinate sense when applied to judges and magistrates. But Trinitarian writers, and eminent ones too, differ in opinion as to the correctness of the translation of the text in Isaiah, before quoted. LE CLERC, a great scholar, and undoubted Trinitarian, translates thus: "*Wonderful, Divine Counsellor, Mighty.*" LOWTH, a bishop of the Episcopal Church, renders the title "Everlasting Father" thus: "*the Father of the everlasting age.*" Thus it appears that the passage *can*, without doing violence to the meaning, be interpreted in accordance with the unitarian idea of Christ's rank; and that some trinitarian writers themselves, of high rank and authority, do thus interpret it. S. W.

For the Christian Regis

MR REED.—Some of your readers have rused the *Thoughts on True and False Reli* but many, it is believed, have not seen t They were written by Professor NORTON, his usual force and elegance of style, and first published in the Christian Disciple 1820. There have since been two sep editions of them published. Through the dium of your useful paper, we wish to i your readers to a perusal of them. This is tainly a very valuable tract, as those wh acquainted with it can testify. It disc much learning and discrimination, and is w of its distinguished author. And as it is lated to benefit those into whose hands it fall, it is hoped that it will be more extens circulated. Yours, with esteem.

For the Christian Regi

ANN RADCLIFFE.

MR EDITOR. Either in the Register, or of the newspapers, I have lately seen m made of some inedited manuscripts left b Radcliffe.

That this lady possessed—what is poss by very few—the creative power of GENI is superfluous to say. She has been unive acknowledged as one of the most highly females of her age. In her peculiar depar of *romance*, she remains as yet unrivalled. volumes of her Journey have also been adm by many, as discovering, not only judicio mark and interesting anecdote, but much fine descriptive talent.

You will therefore gratify a lover of ture, by publishing whatever is known of manuscripts, and whether there is a prob of their being given to the world. If w of Mrs Radcliffe, they would certainly be come to our reading community. Some tiæ of her biography, too, have long b desideratum in literary history.

I may be allowed to add, that a son lady—an engraver—resided in Salem twenty years ago, and died there. He re many letters from his mother, which wer sidered by those who had the privilege rusing them, very admirable,—equal in moral and affectionate spirit to her more fi compositions. *A Lover of Literat*

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MR REED.—A friend has lately favour with the perusal of a Catalogue of the C and Students of Transylvania University ington, Kentucky. As the success of thi ishing Institution is in some degree ide with that of liberal principles in the presume an abstract of its contents will ticularly acceptable to your readers.

Yours, truly,

Officers and Students of Transylvania Un January 1, 1824.

Rev. HORACE HOLLEY, LL. D. *Presid Professor of the Philosophy of the Mind.*

Hon. William Taylor Barry, LL. D. *Pro National, Civil and Constitutional Law, and Economy.*

Hon. Jesse Bledsoe, LL. D. *Professor of and Statute Law.*

Constantine Samuel Rafinesque, P. D. *Pr Natural History and Botany, and Teacher of Languages.*

Benjamin Winslow Dudley, M. D. *Prof. of and Surgery, and Dean of the Medical Faculty*

Charles Caldwell, M. D. *Professor of the of Medicine, and of Clinical Practice.*

Samuel Brown, M. D. *Professor of the Th Practice of Medicine.*

Daniel Drake, M. D. *Professor of Materi and Medical Botany.*

William Hall Richardson, M. D. *Professor trics and the Diseases of Women and Childre*

Rev. James Blythe, D. D. *Professor of C*

Robert Best, Esq. *Lecturer on Pharmaceuti istry.*

Rev. Robert Hamilton Bishop, A. M. *P Natural Philosophy, Geography, Chronology,*

John Roche, A. M. *Professor of the Greek Languages.*

Maun Butler, A. M. *Professor of Mathem*

Mr John Brown, *Principal of the Prepa partment.*

Students.		Of Undergrad
Medical Students	197	are from Ken
Law "	43	Louisiana
Class in Mental Philos'y	5	Alabama
Seniors	41	Tennessee
Juniors	31	Virginia
Sophomores	39	Mississippi
Freshmen	13	Missouri
Preparatory department	27	Indiana
Total	401	

Of the whole number of Students, ther

From Kentucky	250	From Missou	
Tennessee	29	Illinois	
Ohio	29	Indiana	
Alabama	17	Georgi	
Virginia	15	Massac	
South Carolina	13	North	
Louisiana	11	Dist. o	
Mississippi	10		

For the Christian

Obituary Notice of the late Miss Elizab of Hingham.

It is not until the grave has closed ove we fully appreciate the excellence of a ch that of which we speak. It is not until the countenance has become dim, that we how much we have been cheered by its b silent path of duty, which is trodden by fe were never meant to be heard; those i nameless sacrifices, that, daily recurrin daily self-command, and which dispensed happiness to all around them, are not lik the ear of the waiting crowd; but the hea ship aches at their loss, and memory, wh at the thought, that these virtues can liv through her, is yet soothed at the re them. If any feature of her character conspicuously than the rest, it was filia Many years of her valuable life were d pillow of declining years, and although these offices of gratitude and piety, she

For the Christian Register.

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That this lady possessed—what is possessed by very few—the creative power of GENIUS, it is superfluous to say. She has been universally acknowledged as one of the most highly gifted females of her age. In her peculiar department of *romance*, she remains as yet unrivalled. The volumes of her Journey have also been admired by many, as discovering, not only judicious remark and interesting anecdote, but much of her fine descriptive talent.

You will therefore gratify a lover of literature, by publishing whatever is known of those manuscripts, and whether there is a probability of their being given to the world. If worthy of Mrs Radcliffe, they would certainly be welcome to our reading community. Some minutiæ of her biography, too, have long been a desideratum in literary history.

I may be allowed to add, that a son of this lady—an engraver—resided in Salem about twenty years ago, and died there. He received many letters from his mother, which were considered by those who had the privilege of perusing them, very admirable,—equal in their moral and affectionate spirit to her more finished compositions. *A Lover of Literature.*

For the Christian Register.

MR REED.—A friend has lately favoured me with the perusal of a Catalogue of the Officers and Students of Transylvania University, Lexington, Kentucky. As the success of this flourishing Institution is in some degree identified with that of liberal principles in the West, I presume an abstract of its contents will be particularly acceptable to your readers.

Yours, truly, L.

Officers and Students of Transylvania University, January 1, 1824.

Rev. HORACE HOLLEY, LL. D. *President, and Professor of the Philosophy of the Mind.*

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Mann Butler, A. M. *Professor of Mathematics.*

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Students.		Of Undergraduates there	
Medical Students	197	are from Kentucky	92
Law	48	Louisiana	10
Class in Mental Philos'y	5	Alabama	6
Seniors	41	Tennessee	4
Juniors	31	Virginia	4
Sophomores	39	Mississippi	4
Freshmen	13	Missouri	3
Preparatory department	27	Indiana	1
Total	401		124

Of the whole number of Students, there are

From Kentucky	250	From Missouri	5
Tennessee	29	Illinois	5
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South Carolina	13	North Carolina	1
Louisiana	11	Dist. of Columb.	1
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For the Christian Register.

Obituary Notice of the late Miss Elizabeth Thaxter, of Hingham.

It is not until the grave has closed over them, that we fully appreciate the excellence of a character, like that of which we speak. It is not until the light of the countenance has become dim, that we fully realize how much we have been cheered by its beams. That silent path of duty, which is trodden by footsteps that were never meant to be heard; those innumerable, nameless sacrifices, that, daily recurring, called for daily self-command, and which dispensed comfort and happiness to all around them, are not likely to meet the ear of the waiting crowd; but the heart of friendship aches at their loss, and memory, while it saddens at the thought, that these virtues can live again, only through her, is yet soothed at the recollection of them. If any feature of her character spoke more conspicuously than the rest, it was filial affection.—Many years of her valuable life were devoted to the pillow of declining years, and although in performing these offices of gratitude and piety, she was called to peculiar trial, she murmured not, but persevered in acting the part of a daughter and a christian. In losing her, the church has lost an ornament, the sick a cordial, the afflicted a comforter, the virtuous a support, the vicious a restraint, the poor a sympathizing and an efficient friend, and she has left to society a bright example, whose light and guidance they may safely follow.

GENERAL INTELLIGENCE.

SENATORS. At a late meeting of the Federal Republicans of this city, it was unanimously agreed to support the following gentlemen, as Senatorial candidates, for the county of Suffolk, the present year.

Hon. Samuel Hubbard, Heman Lincoln, Esq. John Cotton, Esq. Jonathan Phillips, Esq. Theodore Lyman, jr. Esq. Francis C. Gray, Esq.

☞The Hon. Messrs. Perkins, Brooks, and Gorham, declined a re-election.

The following gentlemen have been nominated at a meeting of the Republican citizens;

Hon. Jonathan Mason, Nathaniel P. Russell, Esq. Samuel A. Wells, Esq. James T. Austin, Esq. George Odiorne, Esq. and Hon. Thomas L. Winthrop.

The MEMBERS of the N. York Legislature friendly to the electoral law, have given notice that they intend before the Legislature adjourns, to issue an address recommending to their constituents to meet in convention, in August and September next, for the purpose of nominating candidates for President and Vice President, Governor and Lieutenant Governor, and Presidential Electors.

LITERARY DISCOVERY. The following brief notice of a circumstance highly interesting to the world of literature has just been communicated to us. A Latin manuscript, undoubtedly by Milton, long supposed to be irrecoverably lost, has just been discovered at the State Paper Office. The subject is religious, and the arguments are all drawn from the scriptures. There are many Hebrew quotations, and the work is one of considerable bulk, as it contains 735 pages, many of them closely written, and believed to be in the handwriting of the Poet's nephew, Phillips, with many interlineations in a different hand. It was found in an envelope addressed to Cyriac Skinner, merchant. The situation which Milton held of Latin Secretary to Cromwell, will account for such a discovery being made in the State Paper Office. Mr Todd and other *savans* [among them our informant] have seen it. *London pap.*

UPLAND RICE. We noticed some months ago the introduction into France of the rice of Cochin China. It appears from a letter of Mr Jefferson recently published, that he procured a cask of this rice more than thirty years ago, and that it succeeded well in Virginia, Georgia, and Kentucky. We trust that some of our enterprizing citizens will introduce this invaluable article of food into Massachusetts. Lieut. White, of the United States' navy, who visited Cochin China, in 1819, says there are six kinds of Rice cultivated in that country, two sorts of which are upland or mountain rice, from which a most beautiful, fine, snowy white flour is made, and used in cakes and various kinds of confectionary. These latter species produce but one crop in a year; some of the others produce two crops in a year. *Hamp. Gaz.*

The CASHMERE GOAT has been introduced into France under very flattering auspices of increase. High and rocky countries are said to be most congenial to the growth and health of these valuable animals. It perhaps is not generally known that the Agricultural Society of this State has offered a premium of $100 to the person who shall first import into this state a male and female of the pure Cashmere breed.

ROSES from Italy were first planted in England in the year 1522, and were consecrated as presents from the Pope and placed over confessionals as the symbols of secrecy, in 1526, hence the phrase of "under the Rose."

The MUMMY recently arrived in France from Egypt, appears to be that of a Princess of the Pharaoh race who had been buried 3700 years.

NEWSPAPERS. It has been ascertained, by the Postmaster-General, that there are 604 Newspapers published in the United States, viz:

In Maine,	16	Georgia,	14
New-Hampshire,	12	Ohio,	48
Massachusetts,	36	Indiana,	12
Rhode-Island,	9	Illinois,	5
Connecticut,	23	Misssouri,	6
Vermont,	8	Kentucky,	18
New-York,	137	Tennessee,	15
New-Jersey,	18	Mississippi,	7
Pennsylvania,	110	Alabama,	10
Delaware,	4	Louisiana,	3
Maryland,	22	Michigan,	1
Virginia,	35	Dist. of Columbia,	8
North-Carolina,	10		
South-Carolina,	12	Total,	604

LUTHERAN CHURCH. The Lutheran Church in the United States is under the direction of a General Synod—there are five subordinate Synods. The number of Lutheran Churches in the United States is nearly nine hundred, but the number of ministers is far less.

COFFEE. Mr Jefferson, in a letter Mr Rogers, of New-London, the proprietor of the Columbian Coffee, expresses an opinion that this coffee "is preferable to the *green* coffee, so much the taste of this country." This green coffee, it appears, is gathered late in the season, being caught by the cold before it has time to ripen; and was considered by the planters the offal of their plantations, until they found the Americans would purchase it. Mr J. remarks that the *well ripened* of the West Indies, Java, &c. is superior to the Columbian.

Professor Griscom, in his "Year in Europe," observes that the French coffee is very superior to the English and American. He ascribes this superiority to the French practice of boiling the milk. The coffee is first poured out, and then the cup overflowed with hot milk. *Hamp. Gaz.*

PAUPERISM. The secretary of the state of N. York reports that there are 6296 *permanent*, and 15,215 *occasional* paupers in that state—making a total of 22,111 paupers, more than one half of whom were reduced to that state by intemperance. The city of New York maintains or relieves 9556 paupers. In 1822 the whole expense of the state amounted to $470,000. The average annual cost for supporting a pauper in an almshouse having a farm attached to it, is from 20 to 35 dollars, but the expense is double out of an alms-house.

A great question, which has divided the most distinguished writers in Europe and America, is—Ought the support of the poor to be left altogether to the voluntary contributions of the charitable and humane? The affirmative is advocated by Dr Chalmers, Edinburgh Review, Christian Observer, &c.; and the negative by the Quarterly Review and some other publications. *Ib.*

By a decision of the Court of King's Bench, a poor widow of Sunderland, has suddenly been put in possession of $50,000.

The Universalist Society in Portsmouth, have invited the Rev *Edward Turner*, of Charlestown, Mass. to become their Pastor.

BUENOS AYRES. A letter from Buenos Ayres, of the 7th January, states that Gen. Alvera has been appointed by the government as Ambassador to the U. S. He was to have left Buenos Ayres in the month of January for the U. States via England.

A letter dated Buenos Ayres, Jan. 29, says, Mr Rodney has recovered from his indisposition. San Martin, who was formerly Governor of Buenos Ayres, has returned from Peru, where he was the commander in chief of the Patriot army, and has a strong party which wishes to make him Governor again in the place of Rodrigues, the present Governor. It is feared that much disturbance will take place.

WEST INDIES. The total of the black and mulatto population in all the West India Islands, is 1,600,000—the total of the whites, in the same, is 450,000.

A bill has passed the Legislature of Pennsylvania, appropriating $80,000 for the new Penitentiary in Philadelphia, and 80,000 for the penitentiary in Pittsburgh.

A Packet Sloop, having excellent accommodations, will run from Sandwich to Boston, during the season. Passage 50 cents.

ECCENTRIC WILL. Robert Parslow, an inn-keeper at Watlington, in the seventeenth century, bequeathed £200 to be laid out in land, and the rent applied to the following purposes:—on the annual recurrence of the day of his funeral, (the 19th of November,) ten shillings to the clergyman for preaching a sermon; ten shillings to the clerk for tolling the great bell from 9 o'clock in the morning till sunset, sermon time excepted; and the remainder to be expended in the purchase of coats and gowns for poor persons of the town, who attend divine service in their new garments.—These injunctions have met with scrupulous attention; and from the improved rent of land about thirty persons are furnished with a comfortable article of dress on every ensuing anniversary. According to a tradition among the town's people, a military chest of some value had been left at this inn-keeper's house during the civil war; and in the confusion of the times, it remained unclaimed. The sum dedicated to religious and charitable uses they therefore consider a sort of expiatory offering for freedoms taken with property to which he possessed no legitimate right.

Congressional Proceedings.

SENATE.

FRIDAY, March 12. Mr Josiah S. Johnson took his seat as a Senator of Louisiana, in the room of Mr Brown, appointed minister to France.

The bills for the relief of Amasa Stetson, and Dean Weymouth, passed, and were sent to the other house.

On motion of Mr H. Johnson a Committee was instructed to report on the expediency of establishing a naval depot in Pensacola.

A bill "to amend the ordinance of the state of Alabama, in relation the navigable waters of the State," was taken up and discussed in committee of the whole. It was made a subject of considerable debate, and was finally ordered to lie on the table.

SATURDAY, March 13. There was no session of the Senate this day.

MONDAY, March 15. The petition of Reuben Colburn, for compensations for building 220 batteaux in 1775 for the use of the revolutionary army was rejected.

New Militia System. The Senate in committee of the whole took up the bill "more effectually to provide for the National Defence, by establishing an Uniform Militia, and providing for the discipline thereof." After some debate in which Messrs. Chandler and Mills took part, it was ordered to lie on the table.

TUESDAY, March 16. The principal subject of discussion this day was on the bill *to abolish imprisonment for debt.*

On Wednesday also this bill was again discussed in committee of the whole. The bill was reported and made the order of the day for Friday.

THURSDAY, March 18. A bill was introduced relating to the *fur trade.*

The subject of the various proposed amendments to the Constitution of the U. S. relative to the election of President and Vice President was taken up. A motion was made for the indefinite postponement of the subject, and the Senate adjourned without taking the question on the motion.

The same subject was resumed on Friday and the Senate adjourned again without taking the question.

HOUSE OF REPRESENTATIVES.

FRIDAY, March 12. A number of bills from the Senate were committed.

On motion of Mr Longfellow the committee on the Judiciary were instructed to inquire into the expediency of removing the United States Courts now held in Wiscasset, to Portland.

The appropriation bill was taken up in committee of the whole, and underwent a long discussion. The bill, after being amended was reported to the House, and the House adjourned.

SATURDAY, March 13. The appropriation bill was the order of the day, and occupied a greater part of the attention of the House till they adjourned.

MONDAY, March 15. The appropriation bill for the support of Government was finally passed and sent to the Senate for concurrence.

Revision of the Tariff.—The House resumed the consideration of this bill. Mr Baylies of Mass. made a motion to increase the duty on Leghorn hats. In the course of his remarks, he stated that the manufacture of straw bonnets in this country had grown to the annual amount of one and an half million of dollars, and that it had been nearly destroyed by the imported Leghorns. The amount of importations of this article last year, was $800,000.

TUESDAY, March 16. The subject of the contested election of Mr Bailey of Norfolk was discussed. A communication was received from the President, relative to the erection of a monument to Gen. DAVID WOOSTER.

WEDNESDAY, March 17. A resolution was passed relative to further measures for the suppression of the slave trade.

The subject of Mr Bailey's election was resumed, and occupied the House during the principal part of this day and Thursday. It was finally decided 125 to 55, that Mr Bailey is *not* entitled to a seat in the House.

FOREIGN ARTICLES.

Paris papers have been received to Feb. 22. No events of much political importance have occurred.—The choice of a new Chamber of Deputies engrossed general attention.

SPAIN.

The King of Spain has issued a decree, in which the privilege is granted to subjects of the Allied Powers, and of nations friendly to Spain, to trade with the South American Provinces (States) on the same conditions as they do with the ports of Old Spain.

The Liberals, in France, object to LA FAYETTE's leaving his country.

The Journal de Commerce of Feb. 20, contains a short notice of Mr Webster's speech on the Greek question, which it pronounces a remarkable discourse, both for its energy and its eloqnence.

CORRESPONDENCE. *The communication of "Philemus" is received, and we regret that we have not room for it this week.*

A communication signed "Candour" is also received. We shall probably insert it next week; not however without accompanying it with some remarks of our own, which will place the subject, probably, on no better footing, to say the least, than that on which it stands now. If the views which our correspondent entertains of this affair are all the result of candour, *we acknowledge ourselves less candid than he is, for we cannot view the subject in the same light.*

INSTALLATIONS.

On the 15th of February, Rev. George Perkins, over the Congregational Church & Society in Ashburnham. Introductory prayer by the Rev. John M. Putnam, of Ashby—sermon by the Rev. John Sabine, of Fitswilliam—consecrating Prayer by the Rev, Charles Wellington, of Templeton—charge by the Rev. Joseph Eastabrook, of Athol—Right Hand of Fellowship by the Rev Rufus A. Putnam, of Fitchburg—address to the society by the Rev. Ezekiel L. Bacon, of Ashby—concluding prayer by the Rev. Cyrus Mann, of Westminster. The services were solemn and impressive; and were attended by a crowded audience.

On the 10th inst. over the first Church and Congregational Society in Middleborough, Mass. the Rev. William Eaton.—Introductory prayer by the Rev. Mr Ide, of Medway. Sermon by Rev. Mr Fay, of Charlestown. Installing Prayer by Rev. Mr Cobb, of Rochester. Charge by Rev. Mr Andros, of Berkley. Right hand of Fellowship by the Rev. Mr Gay, of Bridgewater. Address to the people by the Rev. Mr Holmes, of New-Bedford. Concluding Prayer by the Rev. Mr Spring, of Abington.

In Northampton, the Rev. Mark Tucker, as associate Pastor with the Rev. Solomon Williams. Officiating Clergy,—Rev. Dr. Nott, of Union College; Rev. Dr. Lyman, of Hatfield; Rev. Mr Williams; Rev. Mr Wisner, of Boston; Rev. Mr Williams, of Easthampton. ☞The first Church in Northampton was gathered in 1658, and Mr E. Mather, ordained in 1661.—Mr Stoddard was ordained in 1672.—Mr Edwards, as colleague, was ordained in 1727.—Mr John Hooker, was ordained in 1753, and the Rev. Mr Williams, now the senior pastor was ordained in 1778.

MARRIED,

In Newton, Gen. George Ellis, of Dedham, to Mrs. Hannah Barney, of Newton.

In Beverly, Mr John Herrick, Jun. to Miss Betsey Herrick.

In Nantucket, Paul Gardner, Esq. to Miss Lydia Fitch.

In Concord, by the Rev. Dr Ripley, Mr. Abner Ball, of Waltham, to Miss Sarah Farrar, of Concord.

In Claremont, N. H. Mr W. D. Scott, of Boston, to Miss Lucy R. Sawyer.

DIED,

On the coast of Africa, Dec. 15, Mr Timothy Fales, of Taunton.

In Providence, Mrs Eliza M., wife of Mr Richard Wetherby, aged 26.

In Portmouth, on Saturday morning, after a short illness, Mr John Gooch, aged 65.

In Roxbury, widow Sarah Weld, aged 91.

In Nantucket, Mrs Sally Macy, 34, wife of Mr John W. Macy.

In Buenos Ayres, Mr Joseph Pierce Jr. son of Joseph H. Pierce, Esq. of Boston, Massachusets.

In Lisbon, Abbe Joze Corea de Serra, aged 74, formerly Minister Plenipotentiary from Portugal to the United States, and well known in England and America, as a distinguished botanist, and a gentleman possessed of an uncommon share of literary knowledge.

Seasonable Thoughts on Baptism.

JUST RECEIVED, and for sale at the office of the Christian Register, Dr. Abbott's Seasonable Thoughts on Baptism.

This tract consists of two Sermons, the first entitled "*A Father's Reasons for Baptizing his infant Child*," which has been extensively circulated in three previous editions, and which for its brevity and clearness has been of popular use. The second Sermon is now for the first time published on this important proposition,—"*The Children of Baptized parents, not scandalous, are to be Baptized.*"

Fifty years ago, there were very few churches in the Commonwealth, which did not encourage all regular parents to *recognize their baptism* and bring their children to the ordinance. Within twenty or thirty years considerable efforts have been made to confine the ordinance to the families of communicants. A considerable number of churches, we think without much reflection, have fallen into the errour; and even those congregations, which still adhere to the ancient practice, unhappily feel the influence of example and plausible argument in favour of the innovation, and gradually neglect the ordinance. This Sermon is an attempt to awaken attention to the error, and to induce a continuance in *the good old way*. The following is the plan of the discourse.

I. "From the scriptures and the early history of the church I shall endeavor to ascertain the proper subjects of baptism;

II. Notice an important error, which is gradually and silently prevailing in our ancient congregational churches; and

III. Inquire the causes, which have an influence with many to the neglect of baptism."

As it is well known that many ministers are anxious on the subject, it is hoped they will promote the circulation of this tract in their congregations, before the error becomes general. March 26.

Rev. Mr Ware's Letters.

JUST published, and for sale by James W. Burditt, Franklin's head, No. 94 Court-street, and at the Counting Room of the Christian Register, price 12 cts. "Two Letters on the genuineness of the verse, 1st John, v. 7. and on the scriptural argument for Unitarianism; addressed to the Rev. Alexander McLeod, D. D. of N. York, by HENRY WARE, jr. Minister of the Second Church in Boston. *Third edition.*

Advertisement to this edition. Having understood that frequent inquiries have been made for these letters, since the last edition was sold, the author has consented to their re-publication. A very few slight alterations have been made, and an essay, connected with the subject of the first letter, is added, from the Unitarian Miscellany. With this valuable addition, the letters are again submitted to the public with the hope that they may do something to aid the cause of christian knowledge and truth. Feb. 20.

Pew Wanted.

WANTED to hire, half a pew, or a whole one, if more convenient, in the Rev. Dr CHANNING'S Church. Inquire at this office. March 19.

Seat Wanted.

WANTED, a seat in the Rev. Mr WARE'S Church. Inquire at this office. March 12.

POETRY.

From the Washington Republican.

"*They shall perish, but thou remainest.*"—HEB.

Suns and planets—every orb,
Spark of Thee! who shin'st for ever,
Time shall quench, and age absorb—
These shall fade; but Thou shalt—never!

Wealth and beauty, pride and power—
Ties which only death could sever—
Every fruit of earth, and flower—
These shall fade; but Thou shalt—never!

Emerald isles, on ocean sleeping—
Skies that seem to spread for ever—
Links of life through nature creeping—
These shall fade; but Thou shalt—never:

Every grace of human art,
Time's unsparing scythe shall sever—
Dreams of fancy—spells of art—
These shalt fade; but Thou shalt—never!

All the range of Nature's reign—
Sunny landscapes, smiling ever—
Silver moons and starry train—
These shall fade; but Thou shalt—never!

All shall fade, from earth and sea;
Oceans dry, and mountains sever;
Tide and time shall cease to be—
Thou alone remain'st for ever.

A SERENE WINTER'S NIGHT.

BY PIERCY SHELLEY.

How beautiful this night! The balmiest sigh
Which vernal zephyrs breathe in evening's ear,
Were discord to the speaking quietude
That wraps this moveless scene. Heaven's ebon vault,
Studded with stars unutterably bright,
Through which the moon's unclouded grandeur rolls,
Seems like a canopy which Love had spread
To curtain her sleeping world. Yon gentle hills,
Robed in a garment of untrodden snow;
Yon darksome walls, whence icicles depend
So stainless, that their white and glittering spears
Tinge not the moon's pure beam; yon castled steep,
Whose banner hangeth o'er the time-worn tower
So idly, that wrapt Fancy deemeth it
A metaphor of Peace,—all form a scene
Where musing SOLITUDE might love to lift
Her soul above this sphere of earthliness;
Where SILENCE undisturbed might watch alone,—
So cold, so bright, so still!——

Miscellanies.

At the late anniversary of the Fox Club, at Edinburgh, Mr JEFFREY, on proposing the President of the United States, as a toast, made the following speech, which is sufficiently complimentary to the political institutions of this country. The Morning Chronicle remarks upon it, that "it will prove to the Americans, that the silly abuse which is heaped upon them, is not countenanced by any of those whose opinions are of the least value. It will counteract the mischievous effects which the silly and spiteful essays of such men as Gifford are calculated to produce on the minds of our transatlantic brethren." The report of the speech was furnished by the *Scotsman*, and it is remarked that it was received with the loudest applause.

Boston D. Adv.

Mr JEFFREY said, "Though it is the principal business of a meeting like this to do honour to the champions of our own rights, and the principals of our own freedom, I propose now, with your Lordship's indulgence, to bring under its notice the concerns and the merits of another country, which though, I thank God, now foreign and independent in relation to us, I trust never will be regarded as alien either to the people of Britain or the common interests of liberty. I allude, my Lord, to the United States of America [applause.] It is not any part, however, of my purpose to enlarge on her present greatness and growing importance, or the mighty influence which she is destined hereafter to exercise on the fortunes of the world. To that futurity it is animating to look forward—and to think that there is nothing in the prospect it presents to us that is not bright with the promise of great improvement. But it is rather to her present condition, and to the advantages we have already derived from her, that I wish to call the attention of the meeting. For, to my mind, that nation has already done the most essential service to the cause of freedom—not perhaps so much by the conduct of her people, or by the acts of her government, as by her mere existence—in peace, respect, and prosperity, under institutions more practically popular, and a Constitution more purely democratic, than has ever prevailed among civilized men from the beginning of the world—thus affording a splendid illustration, and irrefragable proof, of the possibility of reconciling the utmost extent of freedom with the maintenance of public authority, and the greatest order, and tranquillity, and security to private rights, with the most unbounded exercise of political ones.—What else, indeed, can furnish so conclusive and triumphant a refutation of the pitiful sophisms and absurd predictions by which the advocates of existing abuse have at all times endeavoured to create a jealousy and apprehension of reform? You cannot touch the most corrupt and imbecile government without unsettling the principles and unhinging the frame of society—you cannot give the people political rights without encouraging them to be disobedient to lawful authority and sowing the seeds of continual rebellion and perpetual discontent—nor recognise popular pretensions in any shape, without coming ultimately to the abolition of all distinctions, and the division and destruction of all property—without involving society, in short, in disorders at once frightful and contemptible, and reducing all things to the level of an insecure, and ignoble, and bloody equality. Such are the reasonings by which we are now to be pursuaded that liberty is incompatible with private happiness or national prosperity, and that the despotic governments of the world ought to be maintained, if it were only to protect the people from the consequences of allowing them any controul over the conduct of their rulers! To these we need not now answer in words, or by reference to past and questionable examples—but we put them down at once, and trample them contemptuously to the earth, by a short appeal to the *existence and condition of America* [great applause]. What is the country of the universe, I would now ask, in which property is most sacred, or industry most sure of its reward? Where is the authority of law most omnipotent? Where are intelligence and wealth most widely diffused and most rapidly progressive? Where is society in its general description most peaceable, and orderly, and moral, and contented? Where are popular tumults least known, and the spirit and existence, and almost the name, of a mob least heard of? Where, in short, is political animosity least prevalent—*faction* subdued, and at this moment, even *party* nearly extinguished, in a prevailing feeling of national pride and satisfaction? where but in America [immense applause]? America that, laid the foundation of her republican Constitution in a violent, radical, and sanguinary revolution—America with her fundamental democracy, made more unmanageable, and apparently more hazardous, by being broken up into I do not know how many confederated and independent democracies—America, with Universal Suffrage, and monthly or weekly elections, with a free and unlicensed press, without an established priesthood, and hereditary nobility, or a permanent executive—with all that is combustible, in short, and pregnant with danger, on the hypothesis of tyranny, and without one of the checks or safeguards by which alone they contend the benefits or the very being of society can be maintained [peals of applause]! There is something at once audacious and ridiculous in maintaining such doctrines in the face of such experience. Nor can any thing be founded on the novelty of these institutions, or the pretence that they have not yet been put fairly on the trial. America has gone on prospering under them for *forty years*—and has exhibited a picture of uninterrupted, rapid, unprecedented advances in wealth, population, intelligence, and concord, while all the arbitrary Governments of the old world have been overrun with bankruptcies, conspiracies, rebellions and revolutions, and are at this moment trembling in the consciousness of their insecurity, and vainly endeavouring to repress irrepressible discontents, by confederated violence and terror [applause]. If any thing more were required to show the superior security, as well as energy and happiness of free governments, I must beg merely to contrast the condition of South America, as it was till very lately—with that of the happy country to which I have been referring. These southern settlements had the advantage of being earlier established, and followed from the first by the fostering care of the parent state. They were placed in a more fertile soil, and a more propitious climate; but they were governed by non-resident despots, and given over to bigotted priests and courtly favourites, and wanting freedom, all the blessings of nature were turned to curses. Their treasures were exhausted—the population withered and shrunk under them—both races were degraded by a mixture—and they became at last among the governing classes a degenerated and corrupted mass, which mouldered away, and dissolved in its own rottenness—till it fertilized the soil over which it was scattered, for that rising and glorious harvest of liberty, which now covered it with the beauty of its promise? In the north, the lot of our emigrant countrymen was cast in more ungenial regions—and their first struggles either totally neglected or but coldly supported by the mother country; but carrying with them that innate love of freedom, which I trust will run forever in the blood of all Britons, they surmounted all difficulties; and even under the colonial, and not always equitable government of England, they made very considerable advances in wealth and civilization; and ever since they have been left to build for themselves on this firm foundation, have so multiplied and increased in the land, and advanced with such miraculous rapidity in wealth, population, industry, and power, as not only to put to shame the stationary communities of Europe, but even to make her statists and political economists revise and remodel their systems, to correspond with their unnatural and excessive prosperity!

Such, my Lord, are the services which I conceive America to have rendered to the cause of liberty—and though they are, as I apprehend, truly incalculable in value and amount, it is pleasant to think that they have been rendered, not only without sacrifice or effort on her part, but almost without her consciousness or co-operation. They have flowed like the healing virtue from her existence and her example. She has only had to be free; and peaceful, and happy, and prosperous in her freedom, to put down the disgusting sophistry of the hereling advocates of power, and to give the strongest encouragement to the nations of the earth to emulate her happiness and peace by imitating her freedom! For these services—for that encouragement—for these lessons, she is entitled to our warmest gratitude. But the time is perhaps, come when she is destined to render still more active and essential services, and to confer benefits, by which, as they may cost her more, she will confer still deeper obligations. It was too much, perhaps to expect—that, whilst her own peace and honour were not in question, this infant giant should stretch her unnerved arm across the broad Atlantic, merely to controul the encroachments of foreign depots on stranger nations—or testify, otherwise than by her practice, her scorn of their pretensions, and her abhorrence of the acts by which they are maintained. But as soon as the menace of their arrogance is directed to the shores of that majestic Continent—one extremity of which is guarded and sanctified by her seat—as soon as the borders of her land are profaned by the rumour even of the unhallowed approach of the principles or powers of the Holy Alliance, there issues forth that calm, resolute, awful voice of determined freedom, and prepared resistance, at which the heart of the tyrant quails more fearfully than at the loudest note of defiance, and which like the low muttering of the thunder, announces that avenging justice is preparing her bolts, to cast down the pride of the oppressor. May we hope, too, that the symptoms, though tardy and somewhat reluctant, of a more liberal spirit—and a truer sympathy with English feeling which have lately appeared in some of the measures of our administration, may lead to an entire restoration of cordiality with our kinsmen of the new world, and place us once more in the delightful relation of fellow labourers in support of the same rights—and fellow champions of the same regulated freedom. When tyrants confederate, freemen should unite—when bad men league together for oppression, good men must join for their safety and protection. It is in this spirit and for this purpose, that I offer this toast to your acceptance. When the people and the government are identified, it is most respectful to speak of them under the name of their ruler—and as the President of this imperial republic has already done himself such distinguished honour by the manly, wise, and dignified Message he has addressed to his countrymen, and, through them, to the world, I hope to meet with your approbation, in proposing—'The Health of the President of the United States of America, and a speedy union of all free nations against the encroachments of tyranny.'

LETTER OF REV. S. C. THACHER.

The following Letter was written from the Cape of Good Hope, by the lamented Rev. Sam'l C. Thacher of this city, while residing there for the benefit of his health.

Stellenbosch, Cape of Good Hope, Feb. 10, 1817.

As I cannot but flatter myself that the most affectionate of sisters sometimes employs herself in thinking of the situation of her exiled brother, I am going to try to give an idea of where he is, what he is doing, how he looks how he feels, and what are his plans. What would I not give at this moment, for a similar account of yourself and all those dear friends I have left behind me.

Send then your imagination across the waters, many thousands of miles, to another hemisphere, a different climate, and a far different race of men. You will see, stretching far into the Southern Ocean, the land where he is; a land not of any classic or romantic recollections, but always esteemed a land of barbarism and barrenness,—the fit habitation of the lion, the serpent and the tiger, of the sooty Ethiop, the wild Caffre, and the yellow Hottentot. At first view, it will seem to you to present nothing but bare and bleak mountains of immense height and frightful steepness, or else plains of sand, to which the eye sees no limit, and which are for ever heated by the rays of a blazing sun. But a nearer view will show you that Providence has prepared, even here, scenes of comfort and peace, and even of beauty and enjoyment. The valleys between the mountains are all fertile.—Wherever you find a drop of water there is verdure.

If, therefore, you cast your eye nearly east from Cape Town about twenty-five miles, you will see, at the foot of the first great chain of mountains, a little village of perhaps two hundred white houses, peeping from among the green trees. Here you will find fruits of the most delicious flavour and in the greatest profusion. The air is the driest and the purest you can imagine. The valley is surrounded by mountains of the most singular forms, which are so disposed as to furnish you some very romantic and agreeable rides. If you are in search of peace and solitude there is not a spot on the globe where you will find them in greater perfection. Here it is that you will discover your wandering brother. You will see him moving about in his gray frock-coat and white underdress, looking very comfortable, it is true, but very little like a minister. His face is beaten and blackened by long exposure; and an African sun bids fair to throw over it that tinge of yellow, which you may sometimes have seen in a mulatto who is not *very* dark. He is not very corpulent, though of quite tolerable dimensions. He lodges in an admirable house where he has every comfort. As the inhabitants are all Dutch he has not much society; not knowing a word of their melodious and classical language. He is in a fair way, therefore, to improve his talents for taciturnity. Not however that he is destitute of company; for very happily the clergymen of the place, and all his family speak English very well. This divine is a man of great piety and benevolence, of excellent sense, and is truly liberal in all his opinions. He takes great delight in a fine garden, which he cultivates himself with great skill. At the foot of it runs a little river, perfectly clear, and always murmuring over its stony channel. The banks of this stream are covered with a fine grove of trees, planted by Mr Borchard's own hand. He has made a little arbour, which is always shady and cool, surrounded by myrtles and wild flowers, and trees overrun with the passion-flower, which here grows with a stem of the thickness of my arm. Here he has placed seats, on which he sits and chats with your brother by the hour, they neither of them being romantic enough to be interrupted by the turtle doves and other birds, which are singing in the branches over their heads. This same good man has several pretty and lively daughters; but it is not to be supposed that they make any part of the attraction which draws so grave a person as your brother so often to the parsonage.

His mode of passing his time is as regular as it was at home. He gets up pretty early in the morning for a walk before breakfast; then reads a little, or writes a little, till eleven or twelve; then pays a visit to *Mr* Borchard's and gets a walk or a ride before dinner. In the afternoon he walks or rides again; and after passing a quiet evening, always at home, goes to bed at ten. He is generally quite cheerful and contented; but it is said that there are some moments, when he is thinking of home and the best and most beloved of friends, in which he has a little of that sickness of heart which hope deferred will sometimes give. But this is momentary; for he must be the most ungrateful of men to distrust that good Providence which has so signally protected him, so much improved his health, so smoothed the path of his wanderings, raised him up friends wherever he has been, and crowned him with loving kindness and tender mercy.

Thus, my dear sister, I have endeavoured to give you an idea of where and how I am.—It is now nearly six months since I have received a line from home; a long, long interval to one who places so much of his earthly happiness there. I do not attribute this however to the negligence of my friends, but to the distance at which I am removed from them. I anticipate with delight the period when this distance will begin to lessen. After the first of April I hope to embark for England, and to be permitted to reach home by the beginning of autumn. With this hope I will solace myself. Adieu. My prayers never cease to ascend for your happiness here and hereafter.

Your affectionate brother,
SAMUEL C. THACHER.

RUSSIAN THEOLOGISTS.

The Russian clergy, at the time of the accession of the Czar Peter, were as barbarous and as ignorant as the other subjects of that bold reformer. Their ignorance showed itself more consummate by the theological disputes into which they entered with wonderful zeal and acrimony. The greatest quarrel these polemics engaged in, arose upon the question whether laymen in baptizing should make the sign of the cross with *two* or *three* fingers and a sedition was excited in Astrachan on the subject of this controversy.

At a public debate, some scrupulous persons were anxious to know whether the smoking of tobacco was a sin; they were answered, that it was permitted to drink even to intoxication of brandy; but not to smoke, because the holy scriptures say, "not that which goes into the mouth defiles a man, but that which comes out of the mouth, this defiles him. *Matt.* xv. 11.

Peter amongst other entertainments introduced into Russia the art of printing, which facility, some Monks immediately took advantage of to decry the Czar as the Anti-Christ, and gave as proofs of the allegation that he deprived the living of their beards, and caused anatomical dissections to be made in the academy; but a highly gifted fanatic, of the same order wishing to make a fortune, refuted this book, and demonstrated that Peter was not the Anti-Christ, because the number 666 was not in his name. The author of the libel was broken on the wheel, and the rufuter made Bishop of Rozan.

Boarders Wanted.

A Family in the country, about 14 miles from this city, wishes to take 2 or 3 young children to board, in a very pleasant situation. Inquire at this office. Feb. 20.

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CH

VOL. III.

The Minor Review

ART. 11.—*Sermon of Dr Nichols, at the ... tion of Rev. Thomas Tracy, in Biddef*

THE text of this discourse is from Ro... 16, *Let not then your good be evil spoken ... good*, the apostle intends *liberty of cons...* which therefore is the subject of the pre... valuable and discriminating practical r... This is a subject of so extensive impo... and so needing to be well understood, t... cannot help wishing that he had dwelt ... at the threshold upon the illustration ... chapter. Paul's doctrine on the subjec... admirable and conciliatory, that when ... brought to view, it precludes all cavil or ... There can no case occur of differences ... Christians, to which his remarks will not ... and in which his decision respecting a ch... temper, liberty of conscience, mutual r... and forbearance would not lead to conseq... of inestimable worth. "He reasons upon ... and liberal principles, equally forcible in ... period of the christian world. The b... were conscientious, and Christ was their ... therefore they should live in peace; the ... ternity should not be disturbed. . . . A... duty he rests, not on the insignificance ... dispute, but on the conscienciousness of t... ties, and their accountability to Christ ...

These principles are of the greatest p... importance, and of the most extensive a... tion. How desirable and how conducive ... welfare of man and the honour of religi... they should be universally applied! ... application is not always without difficul... it is justly remarked by DR NICHOLS, th... are more faithfully adhered to in the ... age of increasing knowledge, than in th... riods when the Scriptures were less ... diffused, and not so well understood.

Still however, even in this improved ... the church, this "good" is not so sec... us that it may not be abused, suspected, ... nied; and it is needful for Christians ... heed, that they so exercise it as to af... just occasion for reproach. This is th... which the preacher proposes to illustrate ... the two following divisions:—

I. "There are some respects in w... would be impossible for the most consci... Christians to avoid suspicion and censu...

II. "There are others in which t... able and bound to avoid them."

The first remark is true, because of t... alent prejudices, suspicions, and jealousie... Christians, which render them but too ... regard with unfounded ill will, those ... who at all vary from their standard ... examples which are adduced in this di... are very happily accommodated to the s... temper of the times, and suggest lesson... soundest wisdom.

First, in regard to the use of reason ... ters of religion;—be as discreet as you ... guarded as you can, and proceed no ... than the profoundest reverence for God ... may warrant and require; yet you canno... the obloquy which so many stand ready ... upon you, "of setting up the sugges... your minds against the authority of ... How melancholy is this fact; and yet h... tain!

Again; on the subject of the Divine ... ter and government;—however solemn ... your conviction of God's impartiality, a... ever it may lead you to the most earn... and active beneficence; yet you canno... reproach of some, because you will not ... forms of speech in speaking of his mo... ings with man, and of man's moral ... nature. And this too, when in fact ... differ from them in nothing else, but in ... fusal to use certain phrases!

"But let them be informed, that you rej... expressions, which strictly speaking are a... with these sentiments, as that of total depr... example, which implies an absolute incapa... ligion, and not a few of them may feel ... Because they have been accustomed to this pl... in the religious circle, in which they hav... and because they receive it in a sense diffe... that, which it properly conveys. With them ... a strong expression for the actual sinfulnes... and hence, the scriptural passages they proc... support, are for the most part such, as spe... great depravity at all in any age, nation, or ... Others I am sensible, however, refer to the ... as proving the moral inability of man to bec... —but with what force, it is not my present ... inquire."

Another illustration to the same ... found in the subject of divine influe... the mode in which religion gains root ... process by which it grows up in the h... as devout and conscientious as you m... are those who will not cease to repr... suspect you, because you do not talk li... even though they should find that at b... scarcely differed from them in the sh... shade.

Another similar illustration is drawn ... doctrine of the trinity. We would gl... the whole of this head, if we had ro... must confine ourselves to the followin...

"Besides, whatever may be the personal ... Son; whether the opinion of the Trinitarian ... who esteem him equal to the Father, or ... Unitarians be better, who hold him simply ... ordinate; it may appear to your minds, t...